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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE

ORIGINAL ESSAYS.

For the Methodist Protestant.

CHRISTIAN CHARITY.

Mr. Editor,—"Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." How many lonely widows of affliction and of poverty are there, unvisited by the professors of the religion of the Lord Jesus Christ, although in their immediate vicinity! How many of those are widows indeed! Bereft by death of affectionate husbands, whose daily delight was to provide things honest in the sight of all men for their dear children; whom they viewed as olive plants around their tables, and whom they had hoped to bring up in the fear and nurture and admonition of the Lord. Yet, ere the children received their education, or the father had provided a sufficiency of means to guard against future want, the hand of affliction was laid heavily upon him, and the wife of his bosom and the children of his affections have been doomed, to witness the loosening of the silver cord, and the breaking of the golden bowl of life; and to feel that they were bereft and rendered mourners indeed.

They have followed the lifeless remains of him, who, they had fondly hoped, would have given establishment to their hopes, and permanency to their enjoyments and happiness. They have returned, agonized with grief and drowned in sorrow,—the widow exclaiming, "my husband! my husband! the father of my children," "our support! and our comfort! Oh, he is gone forever from this world, and myself and my little ones are left alone, to buffet the wide waves of this world, unheeded, uncared for, and unknown!" Oh how often do the widow and the children find that what was spoken in a paroxysm of grief, becomes a solemn reality! They find themselves left indeed alone; and their voyage through life, witnesses nought but the tempest of calumny or the calm of neglect.

How few of those, who are called by the name of Christ, imitate his example in visiting the house of the agonized and broken hearted widow to pour into her bosom the consolations of the Gospel, and kindly minister to the wants of the helpless orphan. How frequently must Christianity weep over the indifference and highly culpable negligence of her professed sons and daughters. We profess to feel a deep and growing interest in the revival of the work of God—the conversion of sinners—the increase of the visible church of the Lord Jesus Christ; and yet, how few of us are deeply engaged in administering to the wants of the fatherless and the widow; and of those who are ready to perish, how few will arise to call us blessed.

No confidence can be placed in the professed piety of any man or woman, who neglects to fulfil the important and indispensable duty of visiting the house of mourning and the subjects of providential suffering and distress. These are cases which are permitted, not only to try the submission and resignation of the bereaved, but also to put our personal piety to the test. It must be evident, that the church and people who attend most scrupulously to this duty, will be esteemed most highly and rewarded most abundantly by Him, who, when He shall come with ten thousand of his angels to judge the world, shall say, "I was sick and afflicted, and ye ministered unto me," "come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world!"

Will not the Methodist Protestant Church, the youngest branch of Christ's family, stand out most prominent in this good work? O, that we may prove most faithful stewards of the manifold mercies of our God, and cheerful distributors of our humble means and influence on

those objects; to which our attention is so loudly called, both by the precepts and example of our Divine Redeemer.

July 7th, 1831.

For the Methodist Protestant

THOUGHTS ON PREACHING.

Mr. Editor,—There is no one quality of a Christian Minister more useful, and consequently none more desirable, than zeal. It is like that charity that covereth a multitude of sins, throwing such a veil around its possessor, as to hide a thousand other defects.

While we accord to this quality the full meed of praise; while we believe most unqualifiedly that, destitute of zeal, the most gifted—the most cultivated intellect would be powerless in the cause of christianity,—still we would impress it deeply upon the mind of the youthful ambassador of Jesus, that unless his zeal be tempered and directed by judgment, he will do comparatively little good. Think not, our brother, that we would repress the warm gushing of the overcharged heart; think not we would deny to any, the privilege of pouring out in the fervency of his spirit, his every feeling to God his Maker. But in public the minister should control himself. In his public ministrations, his chief object should be to benefit his hearers; and he ought to make it matter of much reflection how he can best accomplish this great end.

There is one fault too common among our young preachers—a fault which is injurious to themselves, and disadvantageous to their hearers;—I mean, *long, and loud preaching*. The first will he oftener tolerated than the latter, for no individual can possibly enjoy the sermon when every word falls upon his ear, like the crash of a thunder-bolt. The natural result is only to stun and stupify the senses! Let me hope that "a word to the wise will be sufficient." I am very certain that, if we will but for a moment reflect upon the situation of an individual, standing up in a small room, where every breath is hushed to silence, and there declaiming with all the power and vehemence which he can exercise, we will be so struck with its want of propriety, as carefully to avoid such a habit. Such exertion was very necessary when Demosthenes stood upon the rock-bound shore of his native Greece, with voice contending for mastery with the surge, as it swept proudly on, dashing its foam and spray around the excited orator.

There is one other thing which should be guarded against most scrupulously:—The minister of God should repress every inclination of his mind to the exercise of wit or humour while in the pulpit. It not unfrequently happens that the good effects of the whole gospel sermon is entirely dissipated by a single expression of this kind, which, exciting a laugh or smile throughout the congregation, effectually puts to flight all serious reflection. I speak from experience, and I trust that the hints, which I have hastily thrown together, will be received in the same spirit of charity with which they are written.

R.

LINES

By Bishop Hoadly, on seeing a clear spring, near a friend's, in Hampshire, which supplied all the neighborhood with water.

Gentle reader, see in me
An emblem of true charity:
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from heaven
For every cup of water given.

DIALOGUES.

For the Methodist Protestant.

NUMBER III.

DIALOGUE BETWEEN REASON AND AUTHORITY.

Authority.—The Rev. John Wesley was not a republican; nor was Dr. Coke; nor was Mr. Asbury an ecclesiastical republican. Neither of them had any confidence in a church government, by majorities; therefore, church representation, they repudiated altogether. See Wesley's works, especially his "Origin of Power." See Coke & Asbury's "Annotations" on 10th Edition of the Discipline.

Reason.—In the "Annotations" the doctrine of unqualified supremacy in things temporal and spiritual, is strongly asserted in favour of the bishops,—your church acknowledges it to this day. Now, there can be no agreement between this supremacy and church-representation. I have nothing to say of the illustrious Wesley at present. I wonder how this supremacy could have ever found a place in this country, as you must see that it offers the greatest possible violence to the principles of freemen. The leaders in our revolution did not bind the stripped honours of the king of England on themselves. Why were the pretensions of the most ambitious hierarchy, made by plain Methodist Bishops? And why have all attempts to abridge this enormous authority been always so obstinately and successfully resisted?

1. Consider first, that so very inexperienced were the ministers of the itinerancy, and the local preachers, and the whole of the preachers, that it was expedient to have extraordinary men at the centre of important movements. 2. That there is not only an utter dissimilarity between civil and religious rights, but an irreconcilable opposition. 3. In answer to your queries—I assert that a sufficiently commanding influence was, and ever will be, necessary to itinerant operations. The discrepancy in the right of co-operation and equality of privileges is certainly quite obvious. Religious communities are best governed by authority—so prone are men to run into conflicts of interests and passions, when they presumptuously assume self-government. Whenever changes are needed, they should unquestionably come from the order of ministers who have always been alone qualified to decide, and have power to grant favors.

R. The itinerant preachers were the first to complain of the powers of the episcopacy. Were they ignorant and unreasonable?

A. They are neither now. They see clearly enough what might be the ruinous consequences, were the representatives of the people to be admitted into a co-partnership of inspection and superintendence in the affairs of the episcopacy and of the itinerancy. Are you aware of the advantages to the reputation of the itinerancy, which they derive from their former complainings of episcopal power? I will tell you:—thereby they proved their public spirit and disinterested love of liberty. Away then with all accusations of sinister influence and hatred of their own rights.

R. I cannot justify their changed opinions, and their present party spirit.

A. Did they change without reason? You have been assured that they did not. As to party spirit, there is too much of nobleness and faithfulness to a cause in it, to demand vindication. As one inquires, "If devotion to the honour of a party be held to redeem, and almost to sanctify, the aberrations of public men, why should divines be branded by merciless reprobation when they unite for the defence and the preservation of their order?" If they combine for their own protection, it is an evidence of selfish bigotry! If they show that they

have human feelings, and a sense of wrong, is it impossible to explain the causes of their sensibility?

R. No motives short of the loftiest and purest can properly become a Christian minister, or a governor of a Christian church.

A. I understand you to intimate that the itinerancy will only oppose power in cases of invasions of their own rights. On what occasion, we would ask, could it commence so naturally? What other post could they defend with such a combination of zeal and talent? Is not this, to them, the sure field of success and final triumph? But then, they are not so perverse as not to be convinced, that resistance is unlawful to a legitimate authority, concurred in at first by themselves.

R. They accorded large limits to this authority, and it is but just that they should defend them.

A. We said that the government was partly founded on expediency in the first place, and on that ground it has mainly rested since; and, I now say, that it rests also on the confidence of the people. It is this strong hold on the affections of the church, which imposes the imperious obligation on the ministry, to maintain their integrity in maintaining the present government, by all the means of the pulpit and the press.

R. I know that you are fully persuaded of the potency of the means you possess, to perpetuate your existence; yet, recent events should convince you that the Methodists are to be FREEMEN in these United States of America.—Adieu.

S.

SABBATH SCHOOL DEPARTMENT.

For the Methodist Protestant.

SABBATH SCHOOLS.

With Sunday schools, and their influence, Methodists are but superficially acquainted. There has existed, pretty extensively among us, a readiness to admit their utility, without possessing a sufficiently comprehensive view of their growing importance. Hitherto, deficient in a love of learning as a body, we have necessarily wanted the principle, which, naturally, would have excited us to promote learning in others; the more especially, when our personal labours are required.

There is a degree of self-denial, necessary to the successful prosecution of Sabbath school instruction, which few individuals have been found to possess, apart from a very high sense of christianity. The novelty of the institution will frequently enlist numbers of those, whether religious or otherwise, who feel and think superficially upon the important effects, which are likely to result from the services which they render, as Sabbath school teachers. But, when the details of experimental labour present occasion for the exercise of patience and perseverance, they become 'weary in well doing' and desert the good cause. To such we would say, "remember Lot's wife."

The reward for services, thus rendered, being in its very nature prospective, it requires materials, which we have seldom found among our "home made articles." Our factory, so to speak, has not hitherto furnished articles, of suitable quality, or sufficient quantity, to meet the demand; and if, in some instances, we have been so fortunate as to organize and conduct Sabbath schools agreeably to the most approved methods, we have been generally indebted to another denomination for our success. Happy for us, that there do exist examples, in these respects, worthy our imitation.

It is most devoutly to be hoped, that Protestant Methodists at least, have no denominational pride, that would at any time prevent their acknowledging a debt of gratitude to any of their christian brethren, of whatever name, who have providentially succeeded in devising better plans for the successful promotion of the many benevolent institutions of the day. For instance, we cannot but cherish the most affectionate regard for the American Sunday School Union; believing, that their operations are identified, with the best interests of the Redeemer's kingdom; and if we have hearts to feel, we must wish them God-speed. While we rejoice in their success with "exceeding joy," can we fail to light our lamps by the "brightness of their rising?" Can we bid them "go on and prosper," and "whatsoever thy hand findeth to do, do it with thy might," without feeling at the same time, that the voice of the Great Jehovah is saying to us, "go ye and do likewise?"

Having no Union of our own, would it not be well that we connect the schools, which have been, and may be subsequently organized among us, with that institution? We can think of no other plan which promises so many advantages. In view of this design, it would be

well perhaps, to connect with the above remarks, the following article from the April No. for 1830, of the Biblical Repertory and Theological Review.

ORIGIN OF SABBATH SCHOOLS IN THE U. S.

In the year 1791, the first Sabbath school instituted in our country, as far as we can learn, was established in the city of Philadelphia. A meeting composed of "the Right Rev. Wm. White, D. D.; Dr. Benjamin Rush, Dr. Wm. Currie, Mr. Thomas Mendenhall, Mr. Thomas P. Cope, Capt. Nathaniel Falconer, Mr. Sharpless and others, was held on the 19th Dec. 1790, for the purpose of taking into consideration the establishment of Sunday schools in the city." The measures as adopted at that meeting, led to the foundation of the first day or Sunday school society, on the 11th January, 1791. This society supported three schools for many years, and employed teachers, whose salaries were paid from its funds, which were raised from the voluntary contributions of its managers and friends. From 1791, to 1800, more than 2,000 pupils were admitted into these schools, and during the nineteen years' existence of the institution before 1810, \$7,639 63, were received into its treasury; and almost wholly expended in paying teachers' wages. The society we believe continued to employ teachers until 1815, when as far as we know the practice entirely ceased in this country.

In the mean time, Sabbath schools were slowly introduced into various other places. In New York they were commenced by the late excellent Mrs. Isabella Graham and Mr. Bethune, in the year 1803, and about the same time in New Brunswick, N. J.; and in other towns and cities. About the year 1816, the institution began to be more generally known and introduced, by means of the intelligence which was diffused through the medium of religious newspapers, which were commenced about that period. In the year 1817, "The Philadelphia Sunday and Adult School Union" was formed. This society commenced with about 5,000 scholars, and at the expiration of seven years had nearly 50,000 children in its connection. One of the principal objects of this Union, was to supply the neighbouring schools with the requisite books and apparatus, of the best kind and at the least expense; and the advantages of such an establishment were so obvious, that in a few years auxiliaries to this society, of every sect, were found scattered through seventeen states, and its publications during the last year of its existence, exceeded 210,000, consisting of reward books, tracts, spelling books, &c. &c. for the use of the schools. Having thus become national in character; not by any wise scheme of man, but imperceptibly and unexpectedly—a fact, which itself proves the necessity of such an institution—the society assumed a general name, in conformity with the wishes, and at the suggestion indeed, of several large unions, in different parts of the country, which proposed to co-operate with it.

Accordingly, on the 25th May, 1824, the American Sunday School Union was formed in the city of Philadelphia. This society, like its predecessors, is under the direction of a board of 30 managers, of whom 24 reside in Philadelphia and its vicinity. These gentlemen are all laymen, and among the most distinguished and efficient members of the different denominations of Christians in our land. And in the organization both of its board and its committee of publications, there is every security, that there need be, that no undue influence will be attained by any one denomination represented in the society. The union commenced in 1824, with 723 schools, 7,300 teachers, and nearly 50,000 scholars, and the good hand of the Lord being upon it during an existence of five years, there were reported to be in its connection in May last, (1829) 5,901 schools, 52,663 teachers, and 349,202 scholars. At present the number of schools is probably above 6,000, teachers 60,000, and scholars at least 400,000, and its auxiliaries are to be found in all parts of the country. We ought to add, that in the society every thing like *sectarianism* is studiously and conscientiously excluded, and with the peculiar doctrines taught in the schools connected with the Am. S. S. Union, there is not the slightest interference,—these being left, where we think they should be, to the regulation of the different churches to which the schools are attached: so that there is no sacrifice of principle, or compromise of duty, in the union of the friends of Sabbath schools."

The foregoing unvarnished history of the origin and design of the American Sunday School Union, will enable our members to form a just estimate of the claim which the institution has upon them for support: at the same time, they cannot but perceive the advantages which will result to them and the schools under their controul, by a connection with this union.

NATHANIEL.

ECCLESIASTICAL.

For the Methodist Protestant.

REASONS FOR CONTINUING OUR FORMER CONTROVERSY.

Mr. Editor,—In some of your late numbers, your patrons have called for *more reform intelligence*, and the call is both reasonable and proper. It is a subject which ought to have a conspicuous place in the columns of your paper. It becomes especially our duty, and rests upon us with all "the weight of a moral obligation," to bring it before the observation, and subject it to the ordeal of public scrutiny. If we remain silent upon these points, our opponents will most cheerfully permit them to sleep the sleep of death, as a matter of conscience and interest to themselves.

It will be asked by some with apparent surprise, why we evince so much solicitude to revive in the recollection of the community, facts and circumstances, which have heretofore produced so much unpleasant feeling, and led to so much angry discussion. Many and very satisfactory reasons may be assigned. One reason is found in the fact, that when differences in religious communities occur, and are not amicably adjusted, without a separation of some portion of the members of a Church, respect for the opinion of others demands, and the necessity of the case in order to avoid censure from an enquiring and impartial public requires, that a dispassionate disclosure of circumstances, which led to such an event, be made so far as may be deemed necessary. This is the more necessary when proof is at hand, that our enemies are busily engaged in misrepresenting our system and operations, and propagating mischievous reports with a zeal and industry, worthy of a better cause.

Of late, it seems that our silence has given a new impulse to their movements, and supposing themselves perfectly secure from public exposure, they are not even as cautious of what they say as formerly. Now, sir, there is a point at which forbearance becomes a crime, and silence is considered as a tacit acknowledgement of guilt, and we have arrived to this point of experience,—a point in which it becomes hazardous to our cause and character as a religious community, to suffer misrepresentations to pass with impunity. Let us then meet the subject full in the face, and rest upon the purity of our principles, and the omnipotent power of truth for ultimate success. "Truth is mighty and will prevail." I do not mean that we should follow the example of our opponents in impeaching the motives of those who may honestly differ from us in opinion, or even so far lose sight of that sense of respect we should entertain for ourselves, as to abuse those whom we have every reason to believe *wilfully* and *maliciously* defame us. No, sir, "Truth is not indebted to a lie," nor does she stand in need of such foreign help. Our discussions should be carried on with a spirit of forbearance toward our worst foes, and with a dignified temperance of language, compatible with the pure spirit of christianity. We have engaged in a great work, and we should never be content until we accomplish the end we first had in view.

It appears clear to my mind, that brethren who are continually urging us to drop ecclesiastical discussion, and found their request upon the circumstance of our being a *separate church*, have forgotten the object we all along had in view. It is only necessary to recur to *first principles*, and we think it will appear evident to them, that we are bound to proceed in the investigation. We ask a few plain questions:—*What particular object had we as reformers in view, in the establishment of Union Societies and the publication of our periodicals?* Was it not to effect a change in the government of the M. E. Church, so as to admit of a fair and equitable representation of the whole Church in her legislative department? *Has this object been realized?* Certainly not. And why have we failed to realize the summit of our wishes upon this point? Is it because we were expelled the M. E. Church? This is not our fault; we remonstrated and appealed; we affectionately resisted such a stretch of unjustifiable power; and now, we are to all intents and purposes, bound to pursue the investigation, and urge upon the authorities of the old church our considerations, why they should incorporate into their system the principles for which many of us have suffered much. We owe it to ourselves as consistent men; we owe it to our relatives and friends, still remaining in that fellowship, and to the whole community to give a fair, full, and satisfactory exposition of these things, that censure may rest upon those who deserve it.

It is true, we will not receive the thanks, but rebuke of the travelling ministers of the old church, for pursuing the investigation. They will tell us we are meddling with matters that do not belong to us. But, we beg leave to differ from them in opinion, and thousands of their people think with us. It was not a very diffi-

cult matter for us to understand why some of the principal reformers were expelled the Church, and others urged to expatriate themselves; it was done that the existing powers, might with some kind of face, gravely charge us with meddling with other persons' business.—But they must excuse us, if we fail to see the propriety or feel the force of the censure. Assume it as a legitimate principle, that the members of a community, either civil or religious, are satisfied that unlawful edicts are passed, and their rights outraged by their rulers; and that the question of right is to be settled by such high-handed measures, then there is an end to all justice, and tyrants have nothing to do, but put down the people by force.

We are bound to expose the defects of the M.E. Church polity from the fact, that many of its members have but lately heard of the suspensions and expulsions of persons who now constitute a distinct church,—and they are anxious to ascertain the real state of things. There is at this period a spirit of inquiry waked up in that church, much more alarming in its character, than its authorities are willing to admit; and this has been brought about in most instances in a way least expected, and without our direct agency. The old adage, "whom God destroys he first makes mad," is almost verified in the present case. The probability is, that if the "Advocate and Journal," and the "Methodist Magazine and Quarterly Review," had have suffered us to pursue our course unmolested, numbers of their people would have remained ignorant of former occurrences. But they have read in these official publications some hard things concerning us, and have discovered from the distorted and mangled view given of our system, that all is not right. This has led some to subscribe for your paper, and many others to read, in order that they may understand for themselves "whether these things be so;" and with a becoming spirit, they are saying to you by letter and otherwise, "we want to hear of thee, what thou thinkest, for as concerning this sect, we know it is every where spoken against" by our ministers.—Let them not be disappointed. Give them a history of the whole matter from its rise to the present period. They want light—we must give it; else they will be misled, and the fault will be at our door.

It is not worth while to refer such to our former publications, to acquaint themselves with the true ground of the controversy. If they were disposed to consult them, it is quite probable they would find some difficulty in obtaining entire sets of these works. Besides, very few would find leisure or have an inclination to go through the various numbers of these periodicals. They look to the columns of your paper, in order to have a proper understanding of—*The objections made by reformers to the government of the M. E. Church—The changes they wished to see introduced—The means used to bring about the accomplishment of these changes—The treatment they met with from the authorities of said Church—The circumstances which led to the organization of the Methodist Protestant Church—And, the true points of difference between the two Churches.*

With your permission, we purpose giving a brief view of these matters, in the order laid down. In doing this, however, we shall be under the necessity of introducing some few letters in our possession, from certain prominent travelling ministers of the M. E. Church, who, but a few months before the secession, were the most noisy and clamorous upon the subject of reform; but who, for reasons which may be assigned, have now become its most bitter persecutors. These letters, perhaps, may be adduced, to show, that the dissatisfaction was more general throughout a well-known annual conference, than our opponents are willing to admit. We may also, in the course of our remarks, convince certain gentlemen, that, if "three certain preachers" could have been better spared than any others, it was partly because of their reform principles, and partly on account of their opposition to the conference, when winking at the most scandalous conduct of some of its members, and placing them in prominent situations; while reformers could be clandestinely proscribed for mere difference of opinion in governmental matters. How the Editors of the "Methodist Magazine and Quarterly Review" can reconcile it to their conscience, to speak so lightly of men, who faithfully served the Church and never reproached it, and place them below those who have been guilty of crimes not fit to be mentioned, but which we see we shall be driven to tell upon the house-top—we know not.

VERITAS.

[All we have to say on the preceding article, is, that though we admit such kind of ecclesiastical matter into our columns, we shall be cautious, that its quantity and quality be regulated by rules of propriety.]—Ed.

For the Methodist Protestant.

FORCE OF EXAMPLE.

Mr. Editor,—It is a fact, which I believe will be admitted by the candid of our opponents, that there are many members in the Methodist Episcopal Church, who are dissatisfied with its government; and it is equally true, that many of the ministry hold out to them an expectation that some amendment will be made in their discipline at the next general conference. We find, however, that their periodicals speak a very different language, and are continually lauding their church government, as so perfect that it needs not amendment; or if it need alteration, they have not yet been able to discover how it can be altered for the better.

It has never entered into the hearts of the leading ministers of the Methodist Episcopal Church, to grant to the people representation in either their Annual or General Conferences; and will their people be satisfied with less than this? There are a number of them, we are sure, who will not. Such, therefore, should investigate the principles of our church government, and if they shall find we have retained all that is valuable in old Methodism, and have only discarded its aristocratical features, they ought at once to unite with us and assist us to build up a church, founded upon the republican principles of our excellent national government.

The Methodist Episcopal and the Roman Catholic Church, I believe, are the only churches in America where the ministry solely governs the people without being controuled by them. Reform has already done great service to the members of the M. E. Church, as they are now listened to with more attention than before our Church was established. The reason is very obvious; they fear that their people will leave them.—This was proved by the rejection of the ministers lately stationed in Philadelphia. It is known to the Bishops, that formerly, at St. George's charge in that city, a number of the members were favourably disposed to a reform in the government of the church; hence the necessity of keeping them quiet. Their desire, however, to propitiate the people of that church, caused them to deal unfairly with Talbot county, in this state. A very popular preacher was appointed to Talbot in accordance with the wishes of that circuit; but when the people in the city clamoured against the preachers sent to them, this preacher was withdrawn, and stationed at St. George's; and one of the rejected preachers, quite a young man, was appointed to the charge of that circuit. This was a just cause of complaint, and the people in Talbot openly declared that they would also reject the preacher, thinking they had the right of choice equally with the Philadelphians. They did not so much object to the man, as they did to the principle involved; for the young man, to my knowledge, was of a most amiable spirit and of respectable gifts. Notwithstanding the protestations against it, which I presume were unknown to the young gentleman, he came, and they bowed to the high command of the Bishops and received him.—They had not the spirit of the Philadelphians, or probably, as we have a society in that county, the Bishops would have endeavoured to gratify them.

If the people in Talbot had been represented, they would have had it in their power to have protested; but they were more than one hundred miles off, and before their complaints could have reached the Bishop, he would probably have been twice as far.

This amiable young man had the mortification, therefore, to go where he was not wished, and the people were compelled to receive him without their consent.—This is one of the glorious and much admired features of Episcopal Methodism. Will any of the writers, in defence of the old church, pretend to say, that the people in Talbot had a constitutional right to reject the preacher? If so, let them give us the page in the Discipline, where the right is to be found. Some of them, I know, say the people have a right to withhold their support, as their contributions are all voluntary. But I would ask, as the preacher was bound to go and the people were bound to receive him, if it would not be immoral and dishonest in them to refuse to feed him, and to pay his salary? Could they, without cruelty—nay without guilt, shut their doors against a "divinely authorized expounder" of the scriptures, who was sent to them in accordance with the laws which bind them with their inferred consent as church members? They certainly could not; and therefore the assumption of the boasted privilege of the members, to starve the preachers, is unfounded and unjust, and cannot be reconciled with common humanity; to say nothing of the injunctions of the scriptures, "to feed the hungry," &c. &c.—If they give him his food, he has a right to draw upon the funds of the church for his salary. This fund is under the complete controul of the itinerant ministry. The pulpits are also under their controul, and the mem-

bers cannot exclude the preacher. What rights have they? I shall be met with the old doctrine, "they have a right to withdraw." True, and this is the only right they have.

P. B. H.

TEMPERANCE.

For the Methodist Protestant.

TEMPERANCE SOCIETIES.

"Tis education forms the youthful mind,
Just as the twig is bent, the tree's inclined."

The human mind proceeds very slowly and cautiously to the adoption of any measure, which stands in direct opposition, to preconceived opinions and deeply rooted prejudices: and what is more invincible than prejudices formed in our childhood, which have "grown with our growth, and strengthened with our strength?" Such is the case precisely with regard to the habitual use of ardent spirits. All our life long we have been accustomed to having the delightful beverage, presented to us under the most alluring circumstances. A beloved parent, or affectionate relation has sweetened it with honey, or prepared it with a nice lump of loaf sugar,—and then, if any unwillingness were manifested by the child, it was accompanied by the most endearing language: 'come, do taste a little, it is very nice, and will do you good.' Most frequently a few efforts of this kind have been sufficient to overcome all the objections which were at first raised, and in too many cases this early discipline ends in confirmed sottishness, and beastly intemperance.

Bear with us then, Mr. Editor, while we endeavour to arouse the fears of parents and of christians, and to guard them against suffering their prejudices to prevent their joining temperance societies. This measure is the only door of safety.

When the writer of this article was a child, so small that he had to be placed in two chairs, or in one chair upon another, he well recollects to have dined with his parents at the house of a near relative; it was understood by the dining party, that from his birth he could never be prevailed on to take any ardent spirits; when he asked for water, his uncle gave the servant a sign to pour the toddy in a water gourd and present it. The cheat was discovered by the scent, and a hearty cry was the result. Thirty years have passed away, and WATER, and that unadulterated by the admixture of any description of spirituous liquor, has been his only drink. It is with the design of assisting others to adopt a similar course that we make the following extract from the Biblical Repertory.

E.

"Every friend of religion, of good morals, and of human happiness, must, undoubtedly, rejoice to witness the recent triumphs of the Temperance cause. The formation of Temperance Societies in every part of our country, and the zeal manifested by many of these associations in enlightening the public mind, in overcoming prejudices, and in rescuing to all appearance multitudes of the young and the old from the jaws of that monster which is daily swallowing up thousands—cannot be contemplated by any benevolent man without heart-felt pleasure; without cordial thankfulness to that God who has put it into the heart of his people, to take these measures, and who has been pleased thus far to crown them with an abundant blessing.

It is also the firm opinion of the writer of this article, that the plan upon which all Temperance Societies ought to be formed—the only wise and efficient plan, is that of total abstinence from ardent spirits unless when prescribed by a physician as a medicine; and a physician too, who is not himself a tippler. The idea of parleying or treating with such an insidious enemy, is as hopeless as it is criminal. He keeps no faith with his votaries. There is every reason to adopt with decision the opinion of the venerable and eloquent Dr. Dwight, that he who habitually drinks any portion of ardent spirits, however small, ought to deem himself, and be regarded by others, as in the high road to intemperance, and as in real danger of coming to that deplorable result. Indeed, it is delightful to perceive that the public mind is more and more approximating to the conclusion—undoubtedly the correct conclusion—that for persons in health, of all ages,—WATER is the only proper drink: the most healthful, the most strengthening, and in every respect, the most salutary drink. Our children ought to be trained up in this habit, both by example and precept; and no one who wishes to live out all his days, and to make the most both of his mind and his body, ought ever to allow himself in any other habit. There can be no mistake about this matter. That all stimulants in proportion to their concentrated power, consume the vital principle, and thus undermine the physical strength, is just as demon-

strable as any proposition in mathematics. The only wonder is, that enlightened and thinking people should have been so extremely slow in coming to a conclusion, which ought, centuries ago, to have been universally admitted and acted on. And here I cannot help expressing my gratitude to the "American Temperance Society," for taking the lead in this business, and for the large amount of benefit which that institution and its numerous auxiliaries have been the means of conferring on our nation and the world. When I reflect on what has been done, in the course of two or three years, to inform and influence the minds of the American population on this subject, I am filled with wonder, and am constrained to exclaim, 'what hath God wrought!'

CORRESPONDENCE.

The following letter we insert without alteration. It is written in a plain, unartificial style, and contains an experience that will find a counterpart in the history of many of our brethren:—

For the Methodist Protestant.

GEORGIA.

Raines' Store, Twiggs county, Geo. June 16.

MR. EDITOR,—If this communication exhibit the zeal I feel in our cause, you will perhaps think it strange that you have not heard from me before. I was a member of the Methodist Episcopal Church for more than twenty years. I felt great attachment to the church, and laboured with all the powers of my soul to promote its interests. After I began to bear an office in the church, I discovered a great deficiency in the adaptation of her government to the happy political government under which we have been permitted to live, in the enjoyment of so many blessings: and I claimed not the gift of prophecy when I told some of my most confidential friends and brethren, that there would, at some time, be a revolution in the law-making department. Little did I ever expect to see the time when the present division should be brought about. But God has carried it on as seemed right unto him. His ways are not our ways.

I was a subscriber to the Christian Advocate, in which I read some hard things about disorderly brothers at the North, who designed breaking down Itinerancy—sowing the seeds of discord, and setting up for themselves. But recollecting the Apostle's admonition, to condemn no man before he is heard, and understanding that there was a periodical paper exhibiting to the world their designs; and that there was likewise a paper published in opposition, I subscribed to them both, and read them with prayerful attention. Discovering them at points, I resolved finally to give them up and leave the event to God. I was connected with my church by several strong ties. My own family were members of it; and some of my brethren claimed me as instrumental under God, in bringing about their change—so I thought I would spend the remainder of my days where I was. But desiring to fulfil my duty, whatever it might be, I determined to examine more closely the documents belonging to the Episcopal Church:—and about this time a copy of McCain's pamphlet reached me. I read it with attention and prayer, and thought, "this is a hard saying, who can bear it?" But on examining his references, I found, to my astonishment they were correct. I then cried out, "I find no fault in this man."

The question of duty then arose strongly upon my mind.—Could I call myself a christian and not feel my brother's care, and bear his burden? Was it a righteous principle to support a government that was afflicting my brethren? The answer was, No! I then disclosed the state of my mind to my family and a number of my friends, and told them that I was resolved to secede and cast my lot among my persecuted brethren. And tho' I met with strong opposition to this, both from my family and friends, by whom it was urged that such a course would be improper, and by whom I was warmly solicited to remain where I was, I, as I then and have ever since believed, in the discharge of a solemn duty, on the 20th April, 1830, rose up in the presence of God, and the society of which I was a member, the circuit preacher being present, and declared my intention of withdrawing. I felt it my duty to state, that I had not aught against any brother or man in the world, and that I was confident that no man had any just cause of complaint against either my moral or religious character. And that this fact afforded me great consolation in this heart-rending separation. But in stating the reasons why I felt myself compelled to withdraw, my preacher, feeling that his craft was likely to be in danger, soon dried up his tears, and in the end we had no small controversy. I however obtained a certificate without a dissenting voice. He went home with me and expressed himself sorry for me.

Brother Lowry, said he, I view you as a man who has climbed up a high precipice, and thrown himself off, and caught by one arm: and I see you hanging between the heavens and the earth. On inquiring what he meant by such a simile, he said:—I mean that you have been in the Methodist Church till you have gotten the laurels of Methodism, and you have flung yourself out of the church, and have no where to put your head. Now, said he, what will be your feelings to lie here at home all the Sabbath day and have no where to preach? I felt the force of the remark, and asked him if he supposed I should have no where to preach. Our doors, said he, are shut against you. Fearing that I had in weakness done what might injure the cause of Christ, my pillow witnessed my tears for the remainder of that week.

I had four appointments out, which had been made during my connexion with the old church—one on Saturday night at a private house, five miles from Macon, which I attended, and God was with me;—On the next day, another in Jones county, where I appointed a secretary, had the Associated articles read—informed the congregation of my withdrawal and of the reasons that had led me to this step—displayed the flag of liberty, and the Gospel richly perfumed by the precious blood of Christ, and formed a church which elected the Rev'd Brother Gardner, Pastor. That night I attended another appointment at Day's Meeting-house, Twiggs county; formed another Church, which elected brother Swearengen pastor. On Sunday following, my appointment was at Hopewell, Wilkison county. There brother Swearengen met me, and we organized another church, to the pastoral charge of which I was chosen. The work of Reform is going on. We are still composing new churches, and still adding to our numbers. Public opinion is in our favour—our brethren are still firm to their purpose. Yours in love,

JAMES R. LOWRY.

NEW YORK.

Rev. Eden Foster, writes,

Batavia, June 18th, 1831.

We held a quarterly meeting in the Batavia Circuit, the first week this present month. Much feeling was manifested on the occasion. It would have done your soul good to see members of different denominations unite together, with us, in the love feast and at the communion table—to see so much love and good feeling manifested. When brother O. Miller gave the invitation to God's people to come forward to the Lord's table, proclaiming it to be open to all who loved the Lord Jesus Christ, the people came forward gladly, forgetful of all denominational distinction, and partook with each other of the holy sacrament of their common Lord and Saviour. Even old close-communication Baptists, venerable fathers and mothers in Israel, with their children, came forward, kneeling humbly at the altar, with streaming eyes.

Extract of a letter from Mr. Samuel Baker, dated

Langsinville, Tompkins county, N.Y. June 29.

I am pleased to say, the Lord is at work powerfully with us. At a camp-meeting in this place, last week, one hundred souls were converted. The work is progressing; our altar is crowded with mourners, and conversions are common amongst us. God is likewise doing great things in the region round about us. May his blessed work spread to the ends of the earth, until the kingdoms of this world shall become the kingdoms of our God and his Christ!

NORTH CAROLINA.

Rev. Samuel J. Harris, writes,

Warrenton, June 27th, 1831.

At our late camp-meeting there were twenty converts. Since that time we have had as many more; and indeed the whole circuit seems revived on the subject of religion. Within the limits of Roanoke circuit, there are about four hundred members, and our prospects are bright for more. 'Bless the Lord, O my soul, forget not all his benefits.'

OHIO.

Mr. W. L. Chappell, writes,

Cincinnati, June 18th, 1831.

As it will be interesting to the readers of your paper, to know as much as possible of the success of our cause, especially when information is given from an authentic source, I made it my business to inquire of brother Haton Sanford, (who travels the Cincinnati circuit,) what success he had had since conference.—

He gave me the following in substance: that when he went on the circuit, he had but three classes; now, he had fourteen, with a prospect of more; and that he had taken in 99 members, not including several who had moved away;—these were chiefly from the world.

DOCTRINAL.

For the Methodist Protestant.

WHETHER WHAT IS INCOMPREHENSIBLE MAY BE BELIEVED?

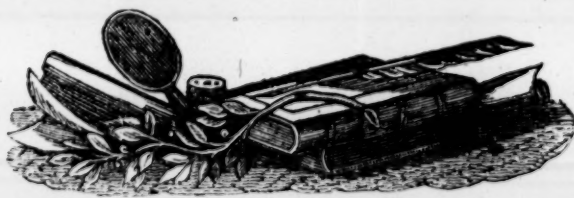
MR. EDITOR,—The following article may be considered worthy of your columns. The writer attempts in a very summary way to show "that the existence of mysteries can never be used as a legitimate argument against the authenticity of the Revelation which contains them; but that on the contrary, if any Revelation should pretend to be from God, and yet to be without mysteries, the very pretence would be of itself sufficient to convince any discriminating inquirer that it was a forgery and an imposture."

"Among the signs of the times, we may discern a strong tendency to reject as false whatever is inexplicable; and even to take a stand upon the broad ground, that Faith can never advance beyond comprehension; or in other words, that it is impossible to believe in matters which we cannot understand. This is one among those propositions of the present day, which, while they carry with them a specious appearance of reason and liberality, are in reality not merely shallow and superficial, but steeped in the deepest dye of prejudice and dogmatism. The origin of all such errors is intellectual pride, and their effect, where they produce any effect, must be utter infidelity; and by infidelity we do not simply mean to express Deism, or Atheism, or any rejection of revealed religion, however decided or contemptuous; but that dark and shoreless sea of scepticism, on which the intellect must be tossed forever, and find no haven of rest. For the man, who begins with contracting his belief within the bounds of his comprehension, must end with believing nothing. He can never explain the nature of his personal identity;—no, not even by the aid of Locke, or Butler, or all the metaphysicians of all nations; and he ought therefore on his own principles almost to assert, that himself is not himself, or at any rate that he is not the same person to-day, which he was yesterday. He can have no clear notion of the power by which he moves his finger; and ought therefore to doubt whether his finger be indeed moved. In a word, he might as well argue that there is no world beyond the horizon of his vision, as that there are no certain truths, and no real existences beyond the limits of his understanding.

Yet to this absurd conclusion may that man be fairly pushed, who refuses his assent to Christianity, because without controversy great is the mystery of Godliness. In every thing there are mysteries, which utterly baffle our faculties, and mock our penetration. In every element—in every combination of elements—in every particle of creation above, around, beneath us—in every object, which presents itself to our senses—in every thought which presents itself to our minds, there is a darkness, which we cannot dispel, there is a veil which we cannot pierce. In every science—pure as well as mixed—mathematical as well as mechanical—as well as metaphysical and moral, there is a point, beyond which we can never go without losing ourselves in an inextricable maze; these are questions, which, if pursued to their ultimate extent, necessarily involve us in anomaly and contradiction. But if mysteries are every where—in every thing whatsoever, either without us or within us; these mysteries uniformly become more frequent and more impenetrable in proportion as we ascend into the higher departments of philosophical speculation, or the vast region of moral and metaphysical and spiritual subjects. Farther, of all moral and spiritual subjects, religion is beyond question or comparison the highest and most complicated; and therefore most of all ought mysteries to meet us in religion. Nor can we escape a single difficulty, by altering and debasing our belief. The mysteries of Deism are at least as great as the mysteries of Christianity; and the mysteries of Atheism are infinitely greater and more unintelligible than either. If, for instance, a christian should unhappily for himself, be shaken in his faith in Revelation by his inability to comprehend thoroughly and explain satisfactorily the sublime mysteries of the Trinity, the Incarnation, or the Atonement; he must soon be driven out of Theism by his incapacity to grapple with the origin of evil, and to reconcile the moral responsibility of man with the omnipotence of God, and the universal agency of a supreme first cause. And if he then takes refuge in saying

with the fool "there is no God," and attends lectures which teach him to treat the doctrine of human responsibility as an invention and a dream, and deny the possibility of being good or bad, virtuous or criminal, in the common acceptation of the words, we are perfectly convinced, that he will have to listen to theories immeasurably more mysterious, as well as positively mischievous—such as were never propounded from any christian pulpit.

We have no space to pursue this topic, or plunge into the multitude of illustrations which crowd upon us; but it seems to us to be so extremely important at the present time, that we cannot but wish that some one would treat the point with something more of elaborate discussion, and scourge with full force the flimsy sophistry, that, as rational beings, we cannot believe what we cannot comprehend. In all practical affairs, we must believe and must act upon belief, although our notions are most imperfect; or we should never perform the most common functions either corporeal or mental.—And it is hardly too much to require, that we should do in religion what we must do every moment of our lives in the ordinary business of the world. Still, surrounded as we are by mysteries—baffled as we are by the universe and by the atom, by the vastness of some objects and the minuteness of others—the proximity of some objects and the remoteness of others—the mysteries are not so much in the things themselves as in the nature of the recipient, in the narrowness of our conceptions, and the weakness of our understandings. The child cannot fathom a thousand secrets, which are no longer mysteries to the maturer powers of the man: and in the same way, it may be at once our prerogative and our happiness in a better and more glorified state of being, to unroll by degrees a portion of the clouds, which now spread out their dark immensity before us; although some mysteries must remain through all eternity, because men must always be infinitely removed from God; and the mind of the finite creature can never enlarge itself to a full and adequate comprehension of the infinite Creator.—*British Critic.*



BALTIMORE:

FRIDAY, JULY 15, 1831.

FAITH.

By request of a correspondent, we insert in this number an article from the *British Critic* on the frequently-discussed topic, "whether a man ought to believe, what he cannot comprehend." This, like other essays we have seen on the subject, fails, we think, to detect a sophism naturally growing out of the form in which the question is proposed. Superficially viewed it may seem to admit of two constructions;—1st, whether a person can reasonably believe an incomprehensible proposition;—2d, whether he ought to believe in the existence of what, may be incomprehensible in its nature. If examined carefully, it will be perceived that the latter is the only admissible construction; and the one, exclusively adopted by the believer, when controverting with the sceptic, although his opponent would impute to him the foolishness of holding the former.

With this preliminary view of the subject, we stand upon even ground with the infidel, and wittingly assert, that we judge it to be impossible, as well as unreasonable, to believe that, which we cannot comprehend. Let us see whether we can give a valid reason for our opinion.

It will readily be conceded, that faith or belief necessarily requires an object. A little reflection will convince us, that this object must always be a proposition, either logically expressed or existent in the mind. A proposition includes two things, the *subject* and *predicate*; so that no proposition can be framed, unless containing

a noun and a verb. For example; when I say I believe in the existence of God, the object of my faith is the proposition, "God exists." Here "God" is the *subject*, and "exists" is the *predicate*; existence being that, which is affirmed of the subject.

For a proposition to be believed, it is not necessary that we comprehend or even frame a conception of, the *subject*. A blind man is told, that there is such a thing as *light*. The testimony of the world is irresistible, and though he cannot understand its nature or character, he believes in its *existence*. His conception of light is as vague as our idea of substance. Through the medium of our external senses, we become acquainted with certain attributes and qualities, such as form, colour, solidity, &c. By a law of our nature, we inevitably attribute these to a something, we call *substance*, which though it may exist independently on them, furnishes a *substratum* on which they are grafted and exhibited. We can form no distinct idea of this independent, abstract something; still we necessarily believe in its *existence*.

Though it is not necessary we should understand or comprehend the *subject*, to give full credence to a proposition; it is absolutely necessary that the *predicate* should be comprehended. I must comprehend what existence means; that is, I must understand the phenomena that indicate it, before I can exercise any faith in the proposition, that God is. I must comprehend what is meant by action or love, before I can exercise faith on the proposition, he acted, or he loved. It becomes us to be precise here, though at the risk of repetition. It is very obvious, that where I have no conception nor idea, I have no language, seeing words are dependent on thought, being only the signs of ideas, previously existing. Where there are neither ideas nor words, there can be framed no proposition; and where there is no proposition, there can be no faith, seeing its exclusive object is a proposition. We conclude then, that faith never exceeds comprehension. Nor let a believer be startled at this, thinking we have conceded a triumph to the sceptic. For what *incomprehensible* thing do we believe? It may be answered, there are mysteries within us and without; in the Heavens above and earth beneath,—perfectly incomprehensible in their nature and yet demanding our implicit belief. The delicately wrought flower as well as the storm-beaten oak; the minutest pebble in our path, alike with the largest world that floats in immensity—are enveloped in a veil of darkness impenetrable to the keenest ken. This is all true; but let us not be led astray by an imprecision of thought. When we contemplate a flower, what is it we believe? Is it any thing concerning the operation of that invisible power, by which the seed evolved the bud, and the bud opened in the full-blown flower? Is it any thing about the peculiar manner, in which its invisible elementary particles commingle to bring forth the brilliant hues that delight the eye, and the fragrance that floats on the breeze? Certainly not; for we comprehend naught concerning these things, of course, *propose* nothing, consequently neither believe nor disbelieve. It is the *existence* alone, as a *fact*, we comprehend; the *existence* alone, we believe. Hence we cannot be too careful in discriminating between the *existence* or *action* of any thing; and the *mode* or *manner* of such existence or action. The former is always comprehensible,—therefore an object of faith; the latter may be inconceivable, and when so, is never a subject of belief.

If nature demands our belief of nothing incomprehensible, is it required by revelation? Let us examine. "In the beginning God created the Heavens and the earth." Observe:—the object of our faith here is the *fact* of creation, not the *manner*. And is not the fact comprehensible? Do we not understand what is meant by *creation*? Most certainly, if we have the ideas of existence and inexistence. Besides, the word itself implies a corresponding conception; since language is nothing

more than a creation of the mind to express its operations.

The doctrine of the atonement involves as much of the incomprehensible, as any doctrine in the Bible; "for great is the mystery of Godliness, God, manifested in the flesh." But even here, our faith leaps not over the limits of comprehension. What is it we are required to believe? The *fact*, that "God was manifested in the flesh." We must, then, ascertain the meaning of the word, "manifest;" which can easily be done, by consulting the history of our Lord Jesus Christ, as related by the Evangelists. We there find that God revealed himself through the humanity of Christ, in the miracles he wrought and the precepts he delivered;—healing the sick, raising the dead, casting out devils, and speaking "as never man spake," but "as one, having authority." This revelation was the manifestation of the divinity; and this manifestation as a *fact*, we both comprehend and believe. "Where is the mystery, then?" In the *manner* in which the Deity connected himself with the human nature. Concerning this, we have no revelation, of course no comprehension, consequently no faith. Our conception of the truth, that God was manifest in the flesh, is as clear as our conception of the fact, that the soul is manifest in the body. A man's spirit is discovered to its fellow, by the indications of intelligence revealed through the body. The infinite spirit was manifested to man, by the features of divinity discoverable through the flesh. Belief therefore of the fact is, in both cases, equally reasonable. The peculiar way, in which the soul inhabits the body, or the infinite God developed himself in human form, is altogether beyond the range of our conception and the province of faith.

If then the sceptic reproach us with believing what we cannot comprehend, our answer is ready; we cannot believe an incomprehensible thing, but with yourself, we believe in the *existence* of things whose *mode* of existence is a mystery.

The reader will perceive we have indulged sometimes in repetition. We deemed it necessary, because the subject was so dark and abstruse, it needed to be exhibited under various views and in many points of light.

"BADGER'S WEEKLY MESSENGER"—is the title of a new weekly periodical, edited by Mr. Badger, recently one of the editors of the *Christian Advocate and Journal*. We have received the first number, with which we are well pleased. It is religious, literary and miscellaneous in its character. The editor, we understand, conducts it independently on any denomination of individuals, pledging himself to sustain it on liberal principles, and exclude all ungracious sectarianism. We trust he will redeem his pledge, in doing which he will deserve the praise of every liberally-minded man.

"THE YOUNG LADIES' JOURNAL OF LITERATURE AND SCIENCE."—This is the title of a monthly periodical of forty pages, neatly executed, and conducted by Mrs. Almira Spencer of this city. We have just looked through the 8th and 9th Nos.; and we are pleased to observe a striking improvement in the work,—obviously resulting from a greater proportion of serious reading in these, than in former numbers. For we are free to confess, though by no means fastidious in our sentiments, we are always displeased with whatever seems exclusively designed to soothe a prurient fancy or gratify a frivolous taste for novelty. The editress of this periodical has wisely blended the useful and the agreeable; and if she continue thus to commingle the grave beauties of religion with the lighter graces of literature, she may rationally entertain the pleasing hope, that her "Journal" will delight, when the hand that penned it is motionless in death.

Dr. D. B. Dorsey tenders his grateful acknowledgements to those subscribers to the *Mutual Rights* and

Christian Intelligencer, who have made remittances to the Publisher of this paper, and hopes many others will do likewise, as early as practicable; otherwise he must resort to measures which would be extremely unpleasant.

A Camp Meeting for the Methodist Protestant Church will commence 11th August next, on Mr. Miligan's land, seven miles from Pittsburg. Our own ministers in the vicinity, and those of other denominations, are respectfully invited to be present.

TO CORRESPONDENTS.

We have some communications on file, that shall be inserted. Our thanks are due to "Nathaniel" and "S."

MASSACHUSETTS CONFERENCE.

The Massachusetts Annual Conference of the Methodist Protestant Church, according to adjournment, convened in Boston on June 6th, 1831.

Ministers present:—J. Snelling, T. F. Norris, James D. Gates, Leonard Frost, Humphrey Hughes.

Lay-Delegates, present:—James Green, John D. Dyer, Jonathan Sprague, William Michael, Jacob Foster.

Rev. J. Snelling was recognized as President of the Conference.

Rev. Humphrey Hughes, admitted as member of the Conference and eligible to the order of Deacon.

Appointments—as follows:

Boston Station—J. Snelling, to minister as frequently as his other duties will permit.

Malden—T. F. Norris.

Pelham—W. Michal.

Lowell—Humphrey Hughes.

Milford—Leonard Frost.

Missionary—Joseph Rumvill.

Resolved, That the Conference hold its next meeting in Boston, to commence on the first Monday in April, 1832.

MISSIONARY INTELLIGENCE.

IRELAND.

The following interesting letter, written by Thos. Berry to his tutor, the Rev. Mr. Allen, contains some remarkable facts which will prove interesting to the friends of Ireland:—

Ardnaree, March 10th, 1831.

REV. SIR,—I rejoice to inform you, that the word of God is producing glorious effects; and that the present prospect of an abundant harvest is calculated to animate and encourage those who have done so much for our beloved country, and whose love of souls has led them to circulate the glad tidings of redemption.

The schools which I had visited since my last letter furnish pleasing instances of the success attendant upon the society's labours; aged men, young men, and children, are now engaged in the study of the Holy Scriptures. Father and son emulate each other in both the knowledge of eternal life and the study of the Irish language. This favourable change, I am happy to state, has been, through the mercy of God, effected by you; for both the recent revival of the Irish, and the increased desire of the Roman Catholics to read the scriptures, has had its origin in the new and unprecedented example which you have set to Irishmen. The large number of Irish Tracts which you have sent into every corner of the country, the Irish Scriptures with which you have furnished the teachers, and the public impression your Irish Sermons have made, excited deep interest, and already happy effects have been produced. An old man, whose son attends Caldwell's School, of Crannagh, has become so much attached to the Scriptures, that when, a few nights ago the rush-light was burned, he caused his little son, who was reading the Irish Testament, to burn a quantity of straw which composed the bed of his child. This man, along with the teacher, said to me, "We have reason to bless God that the Rev. Mr. Allen has come among us, his desire to improve us in Irish stimulates us, and commands our gratitude. We hail, as the happiest circumstance of our lives, the great blessing we enjoy through the reading of the Scriptures in our own language; and we, in the name of many others equally benefited, return our sincere thanks to the Society."

Thomas Howley and his son read Irish fluently in the same class, and both are taught at the same time. Before Howley began to read the scriptures, he persecuted

the school, even giving the names of such pupils as attended to the priest. But, thank God, the case is different: he now uses his influence in favor of the school, and tells all his neighbours the joyful news he has found in that Word which he persecuted. The priest called to him in harvest last for the usual quantity of oats: Howley refused, and told the priest he never should get any from him. He requests a Bible.

A boy, named McNa, about ten years of age, an idiot from his birth, having attended the school now and then along with his brothers, was learned to read. Up to the time he commenced reading the Testament, he was senseless and very mischievous; but since then he is considerably restored to himself, and very quiet: he repeated five chapters well, which he committed to memory the last quarter. His love of the Testament is so great that he rises at midnight to read. This unhopd-for recovery has caused his parents and all the neighbours to attribute it to the Testament. Although the Bibonmen pass nightly by the school, and commit robberies and other depredations in the neighborhood, yet so great is their veneration for the Book, which they look upon as the means of effecting the boy's recovery, that they consider the school-house a holy place, and pass by without injuring the teacher.

I read, in two of the back lanes of the town, for Roman Catholics, who heard me with attention, and invited me to read again for them; by avoiding useless controversy I always find persons disposed to hear from the Scriptures, even the errors of their church exposed and condemned. A Roman Catholic, named Judge, in whose house I read last Sabbath but one, was very much pleased; some of his children, whilst I was reading, began to laugh: he spoke to the child in a manner that shewed he felt the awfulness of trifling with the Word of God, and both himself and children afterwards listened with humility whilst reading the Testament.

The Baptist Irish Society have been the means of rescuing many precious souls from the thralldom of sin. Already it may be said that in those districts which they have cultivated, "the fir tree has sprung up instead of the thorn, and the myrtle tree instead of the bramble."

May they, guided and protected by an all-wise and gracious God, be enabled to go on and prosper, until the spiritual emancipation of every Irishman be effected. I am, Rev. Sir, your obedient servant,

THOMAS BERRY.

MADRAS.

Spirit of Inquiry among Roman Catholics.

Our readers are aware of the blessing which has followed the labours of the Society's Missionaries among the heathen in the province of Tinnevely. We rejoice to state, that there have been various indications of late, of an awakening among the Roman Catholics of this presidency. The following particulars on this subject are chiefly collected from the communications of the Rev. P. P. Schaffner.

In April of last year, Mr. Schaffner acquainted the Madras Corresponding Committee, that the inhabitants of Mavalore Coopum and four other Roman Catholic villages earnestly desired to be received into the Protestant Church under the care of the Church Missionary Society. The Corresponding Committee approved of Mr. Schaffner's complying with the wishes of the people, and sanctioned his making arrangements with a view to administer to their spiritual instruction and to establish schools among them.

Mr. Schaffner thus speaks in his Journal:—

Feb. 9, 1830.—To-day I visited four Roman Catholic villages, whose inhabitants, one of the headmen told me, are disposed to embrace Christianity. I found the greater part of these people most willing to receive Christian instruction; and many of them added their signatures to the petition addressed to me. Some, however, were afraid that the headman might be Anti-christ. I believe that the Kingdom of God is at hand among the Roman Catholics in this country. The villages visited are as follows:—Malavore, 16 houses, containing 102 inhabitants. Mayabacum, 6 houses, 33 inhabitants.—Vanalarum, 20 houses, 110 inhabitants. Nemellee, 22 houses, 110 inhabitants.

In the evening I returned to Poonamalee, and related to the Rev. F. Spring the state of these Roman Catholic villages. He being formerly acquainted with them, greatly encouraged me not to neglect the opportunity which the Lord seemed to present of promoting the spiritual welfare of these people; and with the Rev. H. Harper, and some other gentlemen of our Committee, he gave me some kind and judicious advice in this affair; according to which I have endeavoured to regulate my proceedings to the present moment, as far as intervening circumstances would allow.

Mr. Schaffner's further intercourse with the Roman Catholics of this District is detailed in the following extracts from his Journal:—

Feb. 19.—The people pressed me very much to build the church soon; assuring me, that, during my absence, many Roman Catholics had expressed their desire to renounce Popery, and to embrace the Protestant religion. In the evening I performed divine service; during which I baptized three children and two adults, and married two couples. It was, perhaps, the first time that persons have been baptized and married in this place according to the Ritual of the Church of England. Departing from these people, I exhorted them to seek the salvation of their souls, to read the Scriptures, and to remain faithful to the connexion into which God has brought them; assuring them that our Society have nothing in view but their present and eternal welfare. I left Mavalore Coopum in the evening.

April 19.—Came to Mavalore Coopum, and was happy to find all the people steady. I preached, visited the school, and called on the people at their houses. In the evening, I went to see some of our Christians at Valavaram, and at Mayabacum, where I preached in the open air and spent the night.

April 20.—On my way to Mayabacum, to Tripasore, I called upon the Roman Catholic Priest at Keelcherry; who received me politely, but expressed his displeasure at the Christians having forsaken the Popish for the Protestant faith. On my way to Tripasore, I suffered very much from the intolerable heat. In the evening, I preached at Tripasore to about 40 persons, and the next day returned to Madras.

Mr. Schaffner also mentions in his Journal some pleasing indications of an awakening among the Roman Catholics of Madras.

August 9, 1830.—A little Roman Catholic boy, who regularly attends our school at Machee Garden, came to see me, and expressed a great desire to be received into the Protestant Church. On asking him why he wished to change his religion, he told me that he sees, by the Word of God, which he is reading every day, that the Roman Catholic Religion is a bad one, and that the Protestant is the true one. "My father is dead," he added, "and my mother has no objection to my leaving the Catholic faith." I told him to bring his mother to me; and promised him, that after this I would make some arrangements to instruct him more perfectly in the knowledge of the Gospel; and then receive him into our Church, if I found him fit to be admitted. Many more boys who attend that school manifest a great desire to leave the Popish and Heathenish superstitions; but their parents strongly object to their doing so.—*Lon. Mis. Reg.*

REVIVAL INTELLIGENCE.

REVIVALS IN THE METHODIST EPISCOPAL CHURCH.

We are informed that there is a very gracious work of religion prevailing in Richmond, V., in both of the Methodist congregations in that place—greater than has ever been witnessed there.

From Rev. Morgan Sherman, Hensdale, Pa., June 23, 1831:—"God has recently visited this charge with the awakening and renewing influences of his Holy Spirit. About 70 within four months passed have professed to experience a saving change of heart, upwards of twenty of whom have joined our church, and considerable additions have been made to the Presbyterian and Baptist churches.—*Chris. Ad.*

From Rev. Midlin Haskel, Medina, N. Y., June 24, 1831:—"We have held several four days' meetings on the circuit this year, which have been owned and blessed by the Lord, in the awakening and conversion of many precious souls.

"I will only mention one particularly, which was held in Yates. Here the arm of the Lord was made bare, and at one time forty-four were bowed with reverence before the Lord, pleading for mercy—a sight at which angels rejoice.—*ib.*

From Rev. Levi B. Castle, Buffalo, N. Y., May 24, 1831:—"It is supposed that about 300, during the past autumn and winter, have been brought from darkness to light in this village, between 80 to 90 of whom have joined our church on trial.—*ib.*

From Rev. William Torbert, June 38, 1831:—"The Lord is gracious to us on Cecil circuit; and while unworthy of the least of his blessings, through the worthiness of our adorable Jesus he condescends to bless us.—What shall we render to God for all his benefits!"—*ib.*

IN PROTESTANT EPISCOPAL CHURCHES.

Extract of a letter to a gentleman in this city, (Charleston,) from an Episcopal clergyman, dated Philadelphia, April 16, 1831:—"I had learned that the indications of the commencement of a revival of religion were appearing in some congregations in Charleston. How rejoiced should I be to hear the Episcopal churches in your city are sharing in the blessing. I would that what is now revival in the churches, were the habitual spirit of all churches, never diminishing, ever growing. Why should we not always preach and pray, and feel, and converse, and hope, and believe, and dare, as when under the influence of revivals? Why should not revivals be set aside, by avoiding that declension which makes room for them; by going on in such habitual newness of life, as that which is now extraordinary should be but the daily procedure of our work?"

"The Lord has blessed us in company with other churches in New York, and its vicinity. About eighty have exhibited serious impressions among my people, during the last seven weeks; a large proportion of whom give evidence of conversion. Mine, I am happy to say, is not the only Episcopal church in which the work of revival is apparent. In Dr. Milnor's, of New York, a large number have been called out of darkness. The Episcopal churches in Rochester, and New-Haven, are also much blessed. Two in Philadelphia (Mr. Bedell's and Mr. Tyng's) are much awake, and present a hopeful promise of much good,—Charles. Obs.

RELIGION IN BOSTON.

On this subject we would speak with great caution; for we fear that in some instances, real revivals have had a colouring in print, which a careful observation of facts on the ground has not seemed to justify. We think it may be stated with truth, that though as to a great number in our city, there seems to be an absolute inattention to vital religion and the soul's salvation, there is yet a very pleasing class, though comparatively few to the 60,000 in our city, who appear to consider eternal things superior to those which are temporal. There is now a considerable number of candidates for admission to the Baptist Churches in this city, as also to those of the Methodists, and the Orthodox Congregationalists. We dare not state the numbers who are pious; for we know that the strength of the church is not in the multitude of its professors, but in the depth of their piety, and in the strength and grace of Christ, who is Head over all things to his church. We will briefly observe, that Boston has abundant cause for humility and grateful praise.

Ch. Watchman.

MISCELLANEOUS.

For the Methodist Protestant.

NO. III.

SCRIPTURE TOPOGRAPHY.

The situation of Calvary demands a particular attention; as being just without the gate, to which the apostle alludes, Heb. xiii, 12. "Jesus also suffered without the gate, &c." But it was so near the walls, that possibly the priests thence might see the whole process of the execution, without risk of defilement, either by the Roman soldiers &c.; or by touching the dead or dying bodies. Here they might safely quote, "he trusted in God" &c., and here they might exclaim, "let him descend from the cross, and we will believe on him." Matt. xxvii, 41. Mark xv, 32.

Calvary is a small eminence, or hill, upon the greater mount of Moriah, and is thought by some to have had its name of Golgotha in Hebrew, Calvary in Latin, given it from somewhat resembling a man's skull. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered from that infamy and has continually been revered, and resorted to by Christians that it has drawn the city round about it, and stands now in the midst of Jerusalem, a great part of the hill of Sion, being excluded to allow for the admission of mount Calvary.

About a yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of nature. When as St. Matthew xxvii, 51, witnesses, the rocks rent, and the very graves were opened. The cross on which the impenitent thief expired, was separated by this cleft from the cross on which Jesus died; a figure, say some, of his spiritual and eternal separation from the Saviour. See Sandys' travels, page 161. And as to what now appears of it, it is, says Maundrell, page 75, about a span wide at its upper part, and two deep, after

which it closes. But it opens again below, contiguous to the side of Calvary; and runs down to an unknown depth in the earth. That this rent is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him: for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings as could not be counterfeited by art, nor arrived at by any instruments.

As Calvary was an elevation, and just outside of the city walls, whatever was transacted upon it was extremely conspicuous, even to a distance. Thus St. Matthew notes ch. xxvii, 55. "Many women of Galilee, beholding afar off," possibly from some rising ground on the other side of the road. Mark xv, 40. Luke xxiii, 49. St. John observes that the title put on the cross "was read by many of the Jews, the place where Jesus was crucified being nigh to the city.

The two roads from Bethlehem & Joppa meeting at, and both entering the city by this "gate," could afford enough of "those who passed by," i. e. travellers from the country who might "revile Jesus." Matt. xxvii, 39, Mark xv, 29.

For the Methodist Protestant.

ANECDOTES OF HOPE.

Primeval Hope, the Aonian Muses say,
When man and nature mourn'd their first decay;
When every form of death, and every woe,
Shot from malignant stars to earth below;
When murder bared her arm, and rampant war
Yok'd the red dragons of her iron car;
When peace and mercy, banish'd from the plain,
Sprung on the viewless winds to Heav'n again;
All, all forsook the friendless, guilty mind,
But hope, the charmer, linger'd still behind.

CAMPBELL.

A very notable case of the influence of hope on the human body, and its maladies, is recorded in the history of the long siege of Breda, in 1625, by a physician, eye witness to the fact.

The garrison, depressed by fatigue, poisoned by bad provisions, and dying rapidly of the scurvy, were on the point of giving up the town. The prince of Orange, anxious to prevent its loss, contrived letters to the garrison, promising them speedy assistance. These were accompanied with newly discovered medicines against the scurvy, of a most extraordinary price, but still more extraordinary efficacy. To each physician were given three small vials filled with drops of such sovereign power, that four drops were sufficient to impart a healing virtue to a gallon of liquor. "We now," says the physician, who was one of the eye witnesses of this fact, "began to display our wonder-working balsams. Nor were even the commanders let into the secret of the cheat upon the soldiers; all who had the scurvy, crowded around us to take their doses, cheerfulness again appeared in every countenance, and the universal faith prevails in the sovereign virtues of the remedy. The effect of this delusion was truly astonishing, many who had not moved their limbs for a month before, were seen walking the streets erect, and perfectly cured. Many who declared they had been rendered worse by all former remedies, recovered in a few days, to their inexpressible joy, and the no less general surprise, by their taking, what we affirm to be their gracious prince's cure."

"This curious relation," adds Dr. Lind, "would hardly perhaps gain credit, were it not in every respect consonant to most accurate observations, and best attested descriptions of that disease. It is given us by an eye witness, an author of great candour and veracity, who as he informs us, wrote down every day the state of his patients, and seems more to be surprised with their unexpected recovery, than he probably would have been, had he been acquainted with the nature of this surprising malady." "An important lesson in physic, continues this excellent writer, "is hence to be learned; the wonderful influence of the passions of the mind on the state and disorders of the body. This is too often overlooked in the cure of disorders, many of which are sometimes attempted by the sole mechanical operation of drugs, without calling into our assistance the strong powers of the imagination, or the concurring influences of the soul. Hence it is, that the same remedy will not always produce the same effect, even in the same person; and that common remedies often prove wonderfully successful in the hands of some men, not of the faculty, which do not answer the purpose in a timorous and distrustful patient."

Alexander the great, having resolved on his expedition into Persia, apportioned the whole of his patrimonial estate among his friends, whereupon Perdicus exclaimed, "and what, O king, do you reserve for yourself?" "My hopes!" said Alexander. "Why, then, of these hopes only, will we, that are your followers, be sharers." For that reason he refused what the king had

freely given him, and his example was followed by others.

"Hope, with a goodly prospect feeds the eye,
Shews from a rising ground possession nigh;
Shortens the distance, or o'erlooks it quite:
So easy 'tis to travel by the light."

A certain Rhodian, for his over freedom in speech, was cast by a tyrant in a cage, and there kept like a wild beast, to his great pain and mortification: for his hands were cut off, his nostrils slit open, and his face deformed by the infliction of several wounds. In this extremity, he was advised by some of his friends to shorten his life, by a voluntary abstinence from food; but he refused their counsel with great indignation, telling them that, "while a man is alive, all things are to be hoped for by him."

"Cease, every joy, to glimmer on my mind,
But leave—oh, leave the light of Hope behind;
What, though my winged hours of bliss have been,
Like angel visits, short and far between;
Her musing mood shall every pang appease,
And charm—when pleasures lose the power to please!"

Hope, ill grounded, does often trick and bubble the owner; as is related of a Spanish woman, that came with three of her sons, begging, to a French shoe maker living in Spain. Said he to her one day, "good woman, I will ease thee of some part of thy charge; for if thou leave one of thy sons with me, I will breed him in my trade, and make him capable of living like a man, so that he may be helpful to his parents." "Heaven forbid," said the woman, "that I should cast away my child to a stranger to be brought up to so pitiful a trade as that of a shoemaker, since I live in hope, that the eldest will be Viceroy of Naples, the second of Mexico, and the youngest of Sardinia."

Hope, fortune's cheating lottery!
Where, for one prize, a hundred blanks there be.
Fond archer Hope! who tak'st thy aim so far,
That still, or short or wide, thy arrows are.
Thine empty cloud the eye deceives,
With shapes that our own fancy gives:
A cloud, which gilt and painted, now appears,
But must drop presently in tears.
Brother of fear! more gaily clad!
The merrier fool, o' two, but quite as mad!—DRYDEN.

W. D.

For the Methodist Protestant.

ANECDOTE OF WYCKLIFFE.

Mr. Editor,—Have you ever seen the following account in any of the American publications? Perhaps you and others have. But I do not recollect to have seen it in your paper—therefore, I shall venture to send it for insertion.

Such was the force of religious prejudices in the fourteenth century, that his (Wyckliffe's) old antagonists, the mendicants, conceived it next to impossible that an heresiarch so notorious should find himself near a future world, without the most serious apprehensions of approaching vengeance. But while thus conscious of their own rectitude, and certain that the dogmas of the reformer had arisen from the suggestions of the great enemy, some advantages to their cause were anticipated, could the dying culprit be induced to make any recantation of his published opinions. Wyckliffe was in Oxford when this sickness arrested his activity, and confined him to his chamber. From the four orders of friars, four doctors, who were also called regents, were gravely deputed to wait on the expiring enemy; and to these the same number of civil officers, called senators of the city, and older men of the wards, were added. When this embassy entered the apartment of Wyckliffe, he was seen stretched on his bed. Some kind wishes were at first expressed for his better health, and the blessing of a speedy recovery. It was presently suggested, that he must be aware of the many wrongs which the whole mendicant brotherhood had sustained from his attacks, especially in his sermons, and in certain of his writings; and as death was now apparently about to remove him, it was sincerely hoped that he would not conceal his penitence, but distinctly revoke whatever he had preferred against them to their injury. The sick man remained silent and motionless until this address was concluded. He then beckoned his servants to raise him in his bed; and fixing his eyes on the persons assembled, summoned all his remaining strength as he exclaimed, "I shall not die but live, and shall again declare the evil deeds of the friars." The doctors and their attendants now hurried from his presence, and they lived to feel the truth of his prediction; nor will it be easy to imagine another scene more characteristic of the parties composing it, or of the times with which it was connected.

Vaughan's Life of Wyckliffe.

*This is the right spelling.



ORIGINAL POETRY.

For the Methodist Protestant.

A TWILIGHT RAMBLE.

The bright-eyed sun, from his meridian height,
Pours forth no more on earth his piercing beams,
But 'neath the western cloud serenely glides;
While Zephyrus comes willing to refresh
Exhausted nature,—and upon the boughs
Of yonder elm, the ev'ning songsters tune
Their notes to bid retiring Sol adieu.

Now, far from noisy man and worldly care,
I, lonely muser, seek the cypress shade,
To gather wisdom from the tongueless grave.

How widely varied the pursuits of man!
Now, to the hall of mirth, the worldling hies,
Eager again to join the giddy throng;
To thread the mazes of the thoughtless dance,—
Mingle in the delirious shout of joy,—
Or drown stern conscience in the flowing bowl.
The insane bibber, once his family's pride,
Who walk'd erect in conscious worthiness,
Looking abroad with bright eye o'er the earth,
Fill'd with large hopes of future excellence;
But whom the accursed draught has laid in dust,
Blasting the beauty of his form and mind,—
Now, pale and haggard, seeks the ale-house door,
And with new joy fills up another cup;
While wife and children cry at home for bread.

The lovers now pursue their ev'ning walks,
And fancy pictures in their youthful minds
Bright future joys: while the fair maniac,
Seeks the lone banks of yonder moaning stream,
And, as she sighs o'er disappointed love,
Tells her deep sorrow to the passing wind.
Unhappy female! little did'st thou think
That he, who once profess'd thy soul to adore,
Would leave thee thus exposed to wretchedness.
But here's the church-yard. Oh! how bleak this place,—
How dark!—how silent!—how unlike the hall
Of pleasure:—here no music rises sweet;
No merry dance! Nought (save the rustling wind,
Which through the grass green spires that crown each
grave,
Moans dimly,) doth strike the list'ning ear.
Yet there is something sweet in this lone spot,
A charming gloom that finds its kindred here—
Here in this sadden'd, solitary heart.
Here, I can read my fate: It is to die,
To moulder in the dust,—and a few years
Will close the scene; for there are many here,
Who in their youth fell victims by the dart
Of Death, resistless: And the Word sets forth,
That he who giveth life and taketh it,
Hath no respect to persons;—all must die.

Look at the graves too numerous to count,
And think that half a century ago,
There was none here; all these have left this life,
With many more, since the last fifty years
Of rolling time,—Let the next eighty pass,
And who that now resides upon the earth
Will then be living? Death gives answer—*Few.*

How needful then, that passing man prepare
For the dread change: that while his body sinks
Companion for earth's reptiles,—he may rest
Where Death, and disappointment are no more.
Nor let the foolish say, "morality
Is all that is requir'd."—Be still, and hear,
What Jesus said; "Except your righteousness
Exceed that of the scribes and Pharisees,
Ye shall in no case dwell with me above."

E. Y. R.—

"Abject flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence in other people's, preserve dignity."

GENERAL SUMMARY.

Office of the New York Courier and Enquirer,
New York, Monday, July 4.—5 o'clock, P.M.

JAMES MONROE is no more—He died *this day*, at half past three o'clock—he was gathered to his forefathers on the day sacred to American Independence—the day on which the patriots Adams and Jefferson breathed their last. It cannot but be considered a singular occurrence that Divine Providence should set its seal on the hallowed efforts of our revolutionary fathers in favour of LIBERTY, by calling from this world three Presidents of the United States, and three patriots, on the very day they had pledged "their lives, their fortunes, and their sacred honour," in the cause of Independence. James Monroe was a soldier and a patriot.—Peace to his ashes—Glory to his name.

We may add that, in thus associating incidents, so remarkable, with the anniversary of our Independence, it would seem the determination of Him, with whom are the issues of life, to preserve in American bosoms an unfading remembrance of that day, which was the triumph of Liberty, the glory of our country, and the hope of the world.—*Ed.*

POLAND.

From the London Morning Herald of May 31.

We received last night, through the German papers, accounts from Berlin of the date of the 24th, and from Warsaw to the 20th inst. They consist of details of skirmishes fought upon the different points of contact between the Russian and Polish troops, which are certainly desultory and inconclusive, taken individually, but yet calculated to afford, in the main, room for hope for the gallant cause of Liberty and Poland. One assurance which they render, and, it would seem, in a tone of confidence defying reasonable doubt, is, that the place of the brave Dwernicki in Volhynia, upon the south-eastern line of operations, has been filled by a meritorious substitute in the person of Gen. Chrzanawski. This new partizan is represented as having executed with entire success a bold plan, which had been entrusted to him of cutting, sword in hand, through the enemy's detachments that have, since Dwernicki's evacuation, closed up right upon the patriot frontier, and of re-establishing the advantageous position which his predecessor had once occupied at Old Zamosc.

FRANCE.

The Paris papers state that France was upon the eve of another fierce conflict of opinion which is to be decided at the forthcoming elections. Ministers are said to be extremely uneasy for the result. One great test of the popularity of each candidate will be made, and that very generally—his opinions upon the expediency and propriety of continuing the House of Lords in France; a body of Legislators which consists almost entirely of old pensioners, without any wealth or real influence, and which has proved itself an obstruction to the progress of liberty upon many occasions, but more particularly by the recent stand which it made against the perpetual exclusion of the family of Charles X. There is no reason to think, at present, that the Ministry take an extraordinary interest in the conversion of this useless and unimportant appendage to the French constitution. The spirit of the present law of property in France, which prescribes an equal distribution of real estates amongst children, is adverse to the creation or perpetuation of an organized aristocracy.

BELGIUM.

All accounts received from Belgium lead to the belief that Prince Leopold will accept the throne. The sense of Congress has been already expressed almost unanimously in his favor, and a formal motion upon the subject was to be entered on the 1st of June. The great stumbling-block to a final arrangement (the question of boundary) is about, it is said, to be settled, as the King of Holland, like a sound Dutchman, is at last content to part with his claims upon Luxembourg and Lemberg for a "valuable consideration." The Congress at Brussels, who are in a temper to make all reasonable sacrifices to attain the consent of the Prince, has, it is thought, no great objection to refer the whole of the matters in dispute to the Conference at London. His Royal Highness' accession to the proffered throne is, under all circumstances, a consummation most desirable.

Abandonment to infidelity is the appropriate punishment for indifference to truth.

BUSINESS DEPARTMENT.

Remittances and payments, in advance, (for this paper,) received up to the 7th inst. and thankfully acknowledged by the publisher, from the following persons, viz:—

John Bryan, sen'r, \$5	William Hunter, esq. 2 50
For himself, 2 50	Rev. James Hunter, \$5,
John Akin. 2 50	For himself, 2 50
J. L. Hewlett. 2 50	Figures Lowe. 2 50
Leonard Howard. 2 50	By Rev. W. J. Holcombe,
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	\$89 08

Receipts for Rev. D. B. Dorsey,

Samuel Agard, - - -	50 cts.
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Letters received by the publisher since the last number, from the following persons, viz:—

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